Worcester F 80 Distinctiones

29 The City is Double (Ciuitas est duplex)

The city is double: of the world and of God, secular and cloistered. The first is not to be built because, “Cursed be the man that builds the city of Jericho,” [Josue 6:26]. Luke 19[:41]: Jesus “Seeing the city, he wept over it,” etc. This city is to be wept over and destroyed because they lack the food of devotion, Jer. 9[:18] and 14[:17-18]: “Let my eyes shed down tears,” etc., up to “if I enter into the city.” Behold the diminished fame, behold how many miseries I have placed at the ark, full also of death and hunger, Psal [58:7]: “They shall suffer hunger like dogs and shall go around about the city.”

Second, because there is lacking there a garrison of defense, especially when that [city] who ought to defend themselves against the external enemies are mutually fighting against each other, Prov. 29[:8]: “Corrupt men bring a city to ruin.” Such a city often decays without an enemy, Matt. 12[:25]: “Every city or house divided against itself shall not stand.” Nor is it a marvel, because according to the Psal. [54:10]: “I have seen iniquity and contradiction in the city.”

Third, because a judge is lacking there for corrections which Isai. 1[:21] laments, “How is the city, which was full of judgment, become a harlot?” The faithful city “justice dwelt in it, but now murderers.” Which happens doubly, either of the soul of evil will, or by the sword of detraction, or by the poison of infected speech, or by the example of wicked conversation.

¶ Fourth, because there is lacking there the council of discretion. Therefore, it is evident there the danger of destruction, Eccle. 9[:14]: “A little city, and few men in it, there came against it a great king,” that is, the devil, “and built bulwarks round about it.” Therefore, it is to be destroyed unless a poor and wise man comes and liberates it. And these are the reasons why Christ cried over the city.

¶ There is also another city or of the cloister, which is to be built and inhabited, Isai. 64[:9]: “Behold, Lord, see we are all your people. The city of your sanctuary.” And Luke, last chapter [24:49]: “Stay in the city” until the judgment, etc. This religion is said a city because one will love it, the wall of regular observance, before the walls is patience, the ditch is humility, the tower

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is contemplation. There the cloistered inhabit as if in a castle, the obedient, and officials as if in a city, the converts and the servants as if in a suburb, the place of judges, the first place of the businessmen. On the other hand, the active spirits are the chorus, the place of studies is the cloister, the place of operations and laborers is the variety of offices.

¶ And these are to be provided to the city spiritually concerning the four because there is the judge of equity, the counsel of truth, the solace of fruitfulness, the garrison of strength against the four previously mentioned. And for these, four beauties are accustomed to being had for running the city, for carrying on, judgment, for seeking out, counsel, for administering, food, for holding out, a garrison.

¶ For the first, that there is the judgment of correction, Isai. 1[:18]: “You shall be called the city of the just, a faithful city.”

¶ For the second, that there abounds the judgment of discretion, because Eccli. 10[:3]: “Cities shall be inhabited through the prudence of the rulers.” Note that in cities counsel is accustomed to being found, Act. 9[:7]: “Arise, and go into the city, and there it shall be told to you what you must do.”

For the third, John 4[:8]: “His disciples were gone into the city to buy meats.” However, the assiduity of devotion procures this, Isai. 33[:17]: “They shall see” the city, a rich habitation,”

For the fourth, Prov. 18[:19]: “A brother that is helped by his brother, is like a strong city.” Concerning the city so built, stones of alms are thrown against the enemies, the arrows of prayer, the scalding water of tears, [2] Kings 10[:12]: “Let us fight for the city.”